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Review Study on Marma Sharir and Its Clinical Utility in Present Era

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ABSTRACT

This article presents a comprehensive review study on the concept of Marma Sharir in Ayurveda and its clinical importance. Marma is very important structure present in the body which causes pain, injury or even death when getting injured. It is defined as a site where there is the meeting point of Mamsa, Sira, Snayu, Asthi, and Sandhi and where the Prana resides. In Ayurvedic classics Marma is illustrated as the vital point in human body, the injury of which leads to severe pain or may be termination of life. Presents life is very fast and furious causes so many injuries during accidents, sports, and may be during daily activities which lead in to sever pain, injuries, deformity or even death. To overcome these circumstances, we must know the vital parts of our body so that we take proper care to secure them from injuries. Marma plays very important role in making of sports guards, pads, helmets, and other accessories to use in sports to avoid injuries. It is also helpful while during any surgical procedure by avoiding injury to the adjacent vital point. Every individual must know about the vital parts of our body so that they prevent them from any type injury.

Keywords: Ayurveda. Marma, Vital Points, Importance

INTRODUCTION

Ayurveda is the oldest medical science which deals with physical and psychological health of the human being. In Ayurvedic classics vital energy termed as Prana which emphasized in equivalence to the subtle life force energy for the existence of mankind.

To understanding of the term Prana, we must need to understanding different structures of the human body. The term Prana is present all over the body, but still its pedigree being embedded in specific location of human composition. Marma is a vital point of the body.

The Marma is one of the important regions of the body, if any injury to the Marma regions that leads deformity of the structures, produces the severe pain in the Marma region, loss of movements, trauma to the local structures, and even some times there may be a death.

The physician should have to take care about the Marma regions particularly in the medical and surgical treatments. The knowledge of Marma is always most important in the field of medicine; even it is also helps in the marshal art and to avoiding the complications during the treatment. The awareness of structures which are lies at the region of Marma helps in the treatment. The Marma region is the site for Jivatama.

AIMS AND OBJECTIVES

1) To introduce and elaborate the concept of Marma as mentioned in Ayurvedic literature.
2) To understand the concept of Marma in scientific way and its clinical utility in present time.

Definition-

जीवा स्थानं तु मर्मस्यात । **(राज निघण्टु)**

मर्माणि जीवाधाराणि तेषामन्यतमं पीडायां समधिका |
पीडा भवति चेतना निबन्ध वैशेष्यात ॥ **(च.सि. ६)**

The Marma region is the site for the Jivatama lies in the region of Marma. It is the Adhisthana for Jivatama, the life holds in the region of Marma. So, if any injury or trauma to the Marma there will be a deformity or may be a sudden death.

मारयन्तीती मर्माणि । **(डल्हण)**
मरण सदृश दुःख दायित्वात वा इति मर्म । **(अ.ह्.शा. ७)**
मरणकारित्वात मर्म । **(अ.ह्.शा. ४ / अरुण)**

The injury to the Marma makes symptoms like pain, deformity of the organ, loss of movements. Sever type intolerable pain in the body; the mind feels death is better than pain, such a irritant pain in the body and causes severe damage to the body.

मर्माणि मांस सिरा स्नायु अस्थि सन्धि सन्निपाताः ।
तेषु स्वभावत एव विशेषेण प्राणास्तिष्ठन्ति;
तस्मान्मर्मस्वभिहतास्तांस्तान भावानापद्यन्ते ॥ (सु.शा. ६/१५)

The Marma Sthana is the grouping of मांस (muscle),सिरा (vessel), स्नायु (ligaments), अस्थि (bone), and सन्धि (joint)in a particular position.

The life lies in that location. Where these five structures are usually lies in one region, such region is Marma Sthana, among these five structures any one may be the predominant in that area, which structure is predominant that structure name will be considered as of that Marma.

These specific locations are explained as a concept of Marma Sharir in classics. All the Acharya gives descriptions of 107 Marma and classified into five varieties on the basis of Marma Vastu (structure involved), five on the basis of Parinam (effect of injury), five on the basis of Shadang Sharir (location on the body).

Acharya Sushrut explained the definition of Marma, various types of Marmas, structure involved in it, location of the Marma, symptoms of Marma Sthana injury and its management.

Acharya Caraka has mentioned Trimarma namely Hrudaya, Shiras, Vasti which appears to be relevant with reference to assessment of clinical health. It also can produce severe pain or Vaikalyata of the human body when injured. The details of Marma are present not only in our scriptures but also in Vedas, Upanishads, Itihaasa and Puranaas.

IMPORTANCE OF MARMA-

मारयन्तीति मर्मण्युच्यन्ते, स्रोतांसि च क्षतेऽपि नावश्यतया मरणं ।
यतो वक्षति स्रोतो विद्धं तु प्रत्याख्यायोपचरेत ।
तत्र रुक्करवैकल्यकरेष्वपि अग्नि सोमादि प्राणानां मध्ये कस्यचित प्राणस्य हानेः ॥
स्रोतः प्रभृतीनामपि मारणात्मकत्वान्मर्मत्वमस्त्येव,
तत कर्थमांसादीन्यतिरेकेणान्यानि मर्माणि ।
यतो मांसादिष्वेव स्रोतः प्रभृतीनि सन्ति, तस्मान मांसादीनि पञ्चैव मर्माणीति ॥
(डल्हण)

Any injury to the Marma they definitely lead to the death, even if there is no death, but the symptoms appear like seems to be death, the Sadyapranahara marma definitely causes the death, but the other Marmas like Rujakara, Kalantara Pranahara are not lead to death, may induce the serious symptoms and causes the deformity or variation in functions of the body.

The Srotas injured by any cause, may not be death but they show variation in their normal functions. While treating the diseases in different aspects, the knowledge of marma is very essential, the structure of that particular region knowledge is most useful.

The local structures injury like vessels may leads to bleeding, bone may fracture and causes severe pain, the joints may dislocate causes the loss of movements and severe pain.

The physician must have the knowledge of these marma regions to maintain the normal healthy life. The surgeon who knows the awareness of the Marmas he will become successive in the field of surgery. Vaidya's are always to keep in their mind about the knowledge of marma.

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MARMA SANKHYA:-

MARMA AT A GLANCE – (SUMMARY) – (THORAX MARMA) -

Marma	Number	A/c To Shadang	A/c To Rachana	A/c To Parinam	A/c To Pariman	Modern Correlation with Injury Symptoms
Hriday	1	Thorax	Sira	Sadya pranhar	4 anguli	Heart (Death due to Haemorrhage)
Stanmoola	2	Thorax	Sira	Kalantar pranhar	2 anguli	Internal Mammory vessels (T.B., Pneumonia, Breathlessness)
Stanrohit	2	Thorax	Mansa	Kalantar pranhar	½ anguli	Lower portion of Pectoralis major muscle (Haemothorax, Haemoptysis, Breathlessness)
Apalap	2	Thorax	Sira	Kalantar pranhar	½ anguli	Lateral thoracic and Subscapular vessels (Empyma)
Apastambha	2	Thorax	Sira	Kalantar pranhar	½ anguli	Two Bronchi (Pneumothorax, Breathlessness)

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MARMA AT A GLANCE – (SUMMARY) – (ABDOMEN MARMA) –

Marma	Number	A/c To Shadang	A/c To Rachana	A/c To Parinam	A/c To Pariman	Modern Correlation with Injury Symptoms
Guda	1	Abdomen / Pelvic cavity	Mansa	Sadya pranhar	4 anguli	Anal canal and Anus (Death due to Haemorrhage)
Nabhi	1	Abdomen	Sira	Sadya pranhar	4 anguli	Umbilicus (Death due to Haemorrhage)
Basti	1	Abdomen / Pelvic cavity	Snayu	Sadya pranhar	4 anguli	Urinary bladder (Death due to Haemorrhage except Calculi injury)

MARMA AT A GLANCE – (SUMMARY) – (BACK MARMA) -

Marma	Number	A/c To Shadang	A/c To Rachana	A/c To Parinam	A/c To Pariman	Modern Correlation with Injury Symptoms
Katiktarun	2	Back	Asthi	Kalantar pranhar	½ anguli	Sciatic notch (Haemorrahge, paleness)
Kukundar	2	Back	Sandhi	Vaikalya kar	½ anguli	Iscial tuberosity (Loss of sensation and movements of lower extremity)
Nitamba	2	Back	Asthi	Kalantar pranhar	½ anguli	Ala of Illeum (Weakness and wasting of lower extremity)
Parshwa - sandhi	2	Back	Sira	Kalantar pranhar	½ anguli	Common illiac vessels (Haemorrhage in abdomen and pelvic region)
Brihati	2	Back	Sira	Kalantar pranhar	½ anguli	Suscapular and transeverse cervical vessels (Death due to haemorrhage and its complications)

MARMA AT A GLANCE – (SUMMARY) – (BACK MARMA) -

Marma	Number	A/c To Shadang	A/c To Rachana	A/c To Parinam	A/c To Pariman	Modern Correlation with Injury Symptoms
Ansaphalak	2	Back	Asthi	Vaikalya kar	½ anguli	Spine of Scapula (Wasting of Upper extremity with weakness)
Ansa	2	Back	Snayu	Vaikalya kar	½ anguli	Coracohumeral and Glenohumeral ligaments with Trapezius muscle (Loss of function of affected extremity)

MARMA AT A GLANCE – (SUMMARY) (HEAD AND NECK MARMA) -

Marma	Number	A/c To Shadang	A/c To Rachana	A/c To Parinam	A/c To Pariman	Modern Correlation with Injury Symptoms
Neela and Manya	2 + 2 = 4	Neck	Sira	Vaikalya kar	4 anguli	Carotid and Jugular vessels / Superior laryngeal, Hypoglossal nerves (loss of or difficulty in speech, loss of taste sensation)
Matruka	8	Neck	Sira	Sadya pranhar	4 anguli	Blood vessels of neck (Death due to haemorrhage)
Krukatika	2	Neck	Sandhi	Vaikalya kar	½ anguli	Atlanto-occipital joint (Shaking of the head)
Adthipati	1	Head	Sandhi	Sadya pranhar	½ anguli	Confluences of vessels (Death due to Haemorrhage)
Apang	2	Head	Sira	Vaikalya kar	½ anguli	Zygomatico-Temporal vessels (Blindness)

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MARMA AT A GLANCE – (SUMMARY)
(HEAD AND NECK MARMA) -

Marma	Number	A/c To Shadang	A/c To Rachana	A/c To Parinam	A/c To Pariman	Modern Correlation with Injury Symptoms
Avarta	2	Head	Sandhi	Vaikalya kar	½ anguli	Junction of Frontal, Malor and Sphenoidal bones (Blindness)
Utkshep	2	Head	Snayu	Vishalya ghna	½ anguli	Temporalis muscle and fascia (Patient survive until foreign body is inside the wound)
Sthapani	1	Head	Sira	Vishalya ghna	½ anguli	Nasal arch of frontal vein (Patient survive until foreign body is inside the wound)
Phana	2	Head	Sira	Vaikalya kar	½ anguli	Olfactory region of Nose (Anosmia)
Vidhur	2	Head	Snayu / Sira	Vaikalya kar	½ anguli	Posterior Auricular vessels (Deafness)

MARMA AT A GLANCE – (SUMMARY) (HEAD AND NECK MARMA) –

Marma	Number	A/c To Shadang	A/c To Rachana	A/c To Parinam	A/c To Pariman	Modern Correlation with Injury Symptoms
Shankha	2	Head	Asthi	Sadya pranhar	½ anguli	Temples (Immediate death)
Shringatak	4	Head	Sira	Sadya pranhar	4 anguli	Cavernous and Intercavernous sinuses (Death due to haemorrhage)
Seemant	5	Head	Sandhi	Kalantar pranhar	4 anguli	Cranial sutures (Insanity, fear and madness leads to death)

DISCUSSION

Anatomical Locations: Marma points are specific anatomical locations in the body where tissues, joints, muscles, veins, arteries, ligaments, and nerves intersect. Ayurvedic texts describe around 107 Marma points throughout the body, each with its unique characteristics and therapeutic significance.

Prevention and Well-being: Maintaining the integrity and balance of Marma points is considered crucial for overall health, preventive care, and well-being. Practices such as Yoga, Pranayama (breathing exercises), and Meditation are believed to enhance panic flow through Marma points, supporting optimal health and vitality.

Pain Management: Marma points are closely associated with pain perception and management. Therapeutic interventions that target specific Marma points can help alleviate acute or chronic pain, including musculoskeletal pain, joint stiffness, headaches, and neuropathic pain.

Healing and Recovery: Manipulating Marma points can enhance circulation, lymphatic flow, and the delivery of nutrients to tissues. This promotes the healing process and speeds up recovery from injuries, wounds, surgeries, and other physical traumas.

CONCLUSION

The concept of Marma Sharir in Ayurveda highlights the intricate relationship between anatomical structures, energetic pathways, and overall well-being. It emphasizes the holistic understanding of the human body, integrating physical, energetic, and psychological aspects. By recognizing and working with Marma points, Ayurveda aims to restore balance, promote healing, and support the harmonious functioning of the body-mind complex.

In Ayurveda, the energetic principles and vital energy pathways are integral to understanding the functioning of the human body and maintaining overall health. Here are the key concepts related to energetic principles and vital energy pathways in Ayurveda. Marma points are considered vital energy junctions where multiple Nadis intersect, and Pranic energy is concentrated. These points are believed to hold significant energetic and therapeutic value. Activating or manipulating Marma points can influence the flow of prana and restore balance in the body-mind complex.

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